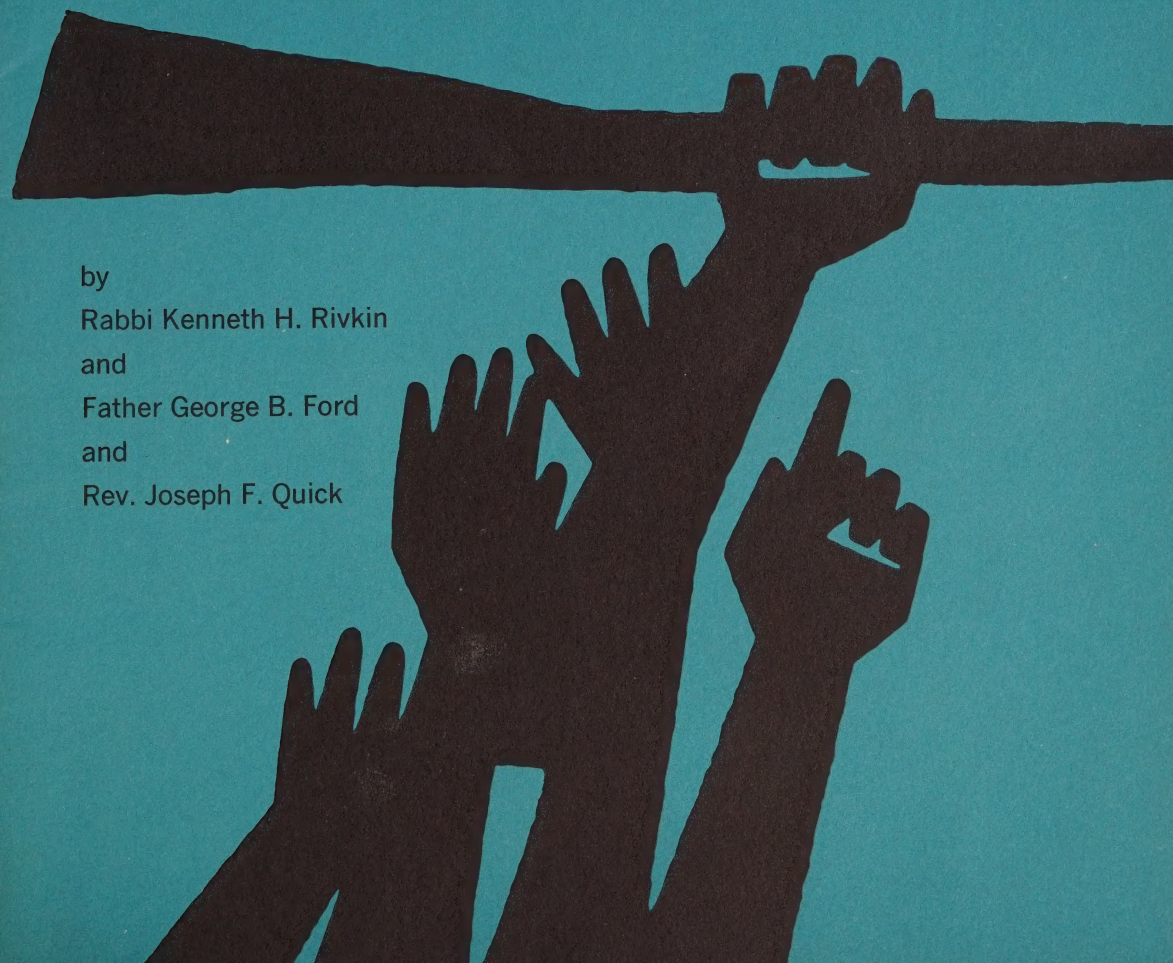
A STUDY GUIDE

OTTO PREMINGER'S FILM EXODUS



by
Rabbi Kenneth H. Rivkin
and
Father George B. Ford
and
Rev. Joseph F. Quick

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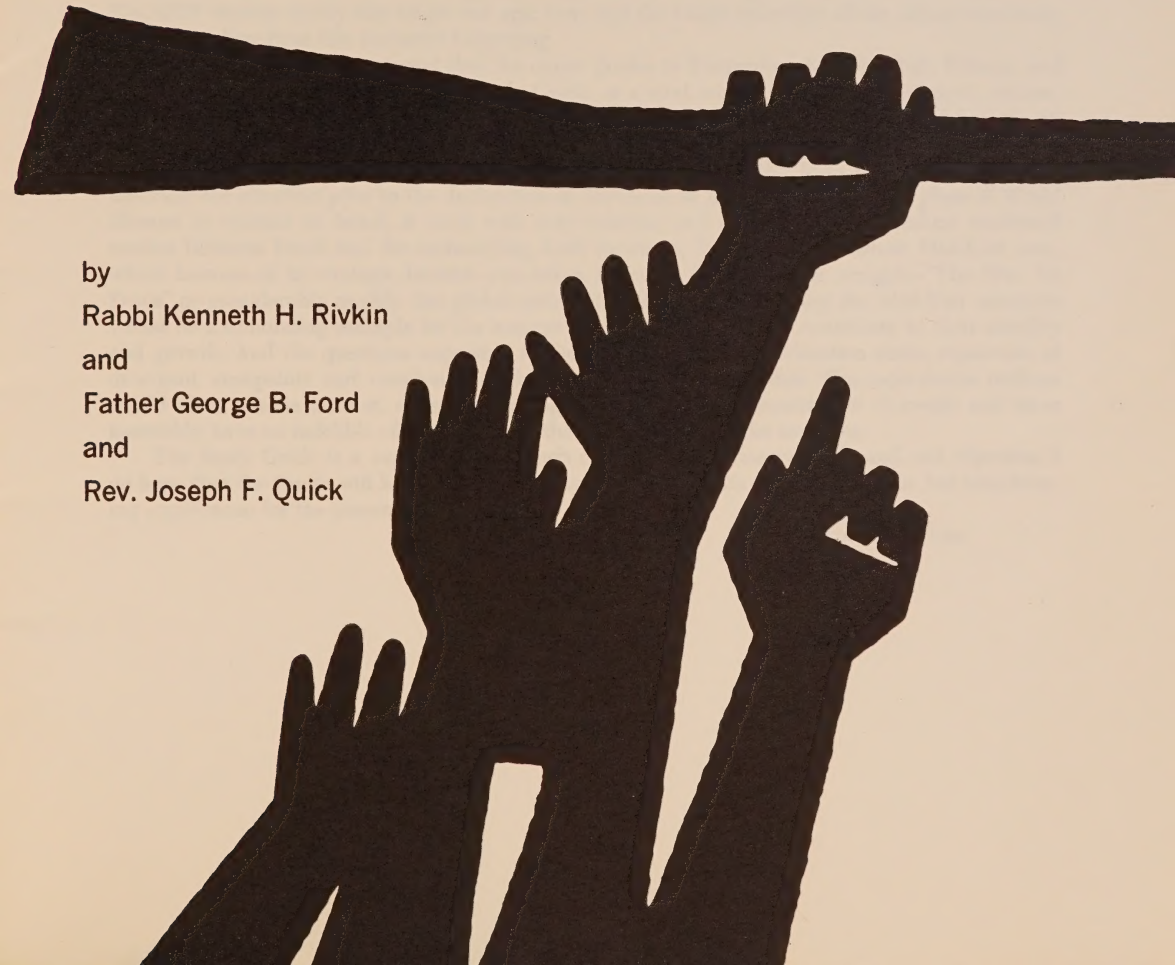

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PREFACE

by Father George B. Ford

This Study Guide, which has been formulated with Otto Preminger's dramatic and stirring production of EXODUS as the inspiration for the outline, is indeed very comprehensive. It embodies pertinent and justified consideration of many substantive historical happenings affecting the Jewish people, with especial reference to the long history of persecution through the centuries right down to the contemporary scene. And unbelievable as it be in theory, it was in these recent years that the unparalleled onslaught of the Jews unto death—millions of them—occurred. Many of whom could have been saved had not the parts of the civilized world been heartlessly closed against those fleeing from pitiless persecution and seeking an available City of Refuge from unrelieved harassment. EXODUS depicts vividly this tragic and epic story and the Guide embodies all the salient considerations emanating from this immortal happening.

I would hope and recommend that the upper grades in Elementary Schools, High Schools, and Adult Study Groups, would select the Study Guide, as a most interesting project—historical, contemporary; and while focused on one people, it is so diversified in contents, that it would become an illuminating and fruitful educational experience for all participants. It treats of the major persecutions of the Jews through the centuries; offers solid reasons for the Jews seeking a Homeland; describes the situation prior to the declaration of Statehood of Israel; it considers the place of World Zionism in relation to Israel; it deals with anti-Semitism and the factors which induce continued tension between Israel and the surrounding Arab countries. It opens up the whole Mid-East area, which because of its strategic location can either intensify the East-West struggle—"The War for Peace" or considerably modify this global antagonism. Cooperation among the Mid-East countries would be a stimulating example for the nascent countries of Africa and contribute to their stability and growth. And the questions suggested in the Guide for class consideration invite expression of divergent viewpoints and conclusions—a healthy educational procedure. The socio-drama outlines would elicit intense interest, especially among youths, and the dramatization of events and ideas invariably have an indelible effect both upon the participants and the audience.

The Study Guide is a superb and thorough compilation—exhaustive, balanced and objective. I do hope that the Guide will have wide usage among all groups. Its educational value has transforming significance for the present generation.

Father George B. Ford
New York City

PREFACE

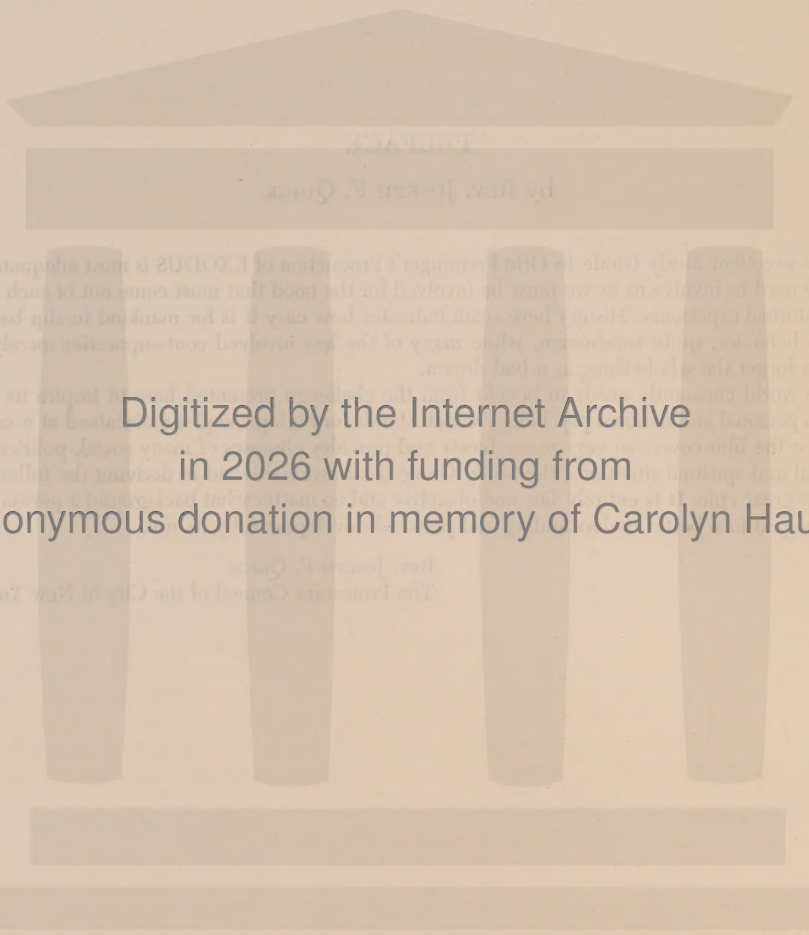
by Rev. Joseph F. Quick

This excellent Study Guide to Otto Preminger's Production of EXODUS is most adequate when seriously used to involve us as we must be involved for the good that must come out of such a terrifying historical experience. History here again indicates how easy it is for mankind to slip back into barbaric behavior, quite sub-human, while many of the less involved contemporaries merely blink and soon forget the whole thing as a bad dream.

The world constantly needs to benefit from the challenge presented here to inspire its people toward a personal and national psychology which stands for high principles maintained at a sacrifice.

Since the film covers so very many facets and provides glimpses of many social, political, ethical, moral and spiritual situations, the Study Guide is an invaluable aid in deriving the fullest value from this great epic. It is entirely fair and objective and no matter what background a person has he can be helped into better understanding and personal development by its use.

Rev. Joseph F. Quick
The Protestant Council of the City of New York



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INTRODUCTION

Why a Study Guide for EXODUS

In filming EXODUS, Otto Preminger has produced one of the outstanding motion pictures of our generation. It is an unusual film because of the influence which it will have on the future of the movie industry and the effect which it has on anyone who sees it. Based on the novel *Exodus* by Leon Uris, Dalton Trumbo's screenplay brings to life the host of serious and intricate problems involved in the emergence of the State of Israel. As a new democracy being born in the critical period of the Cold War and in the crucial area of the Middle East, the story has special and unique significance to all who are concerned with the course of current human events. The United States and our Allies, as well as the rest of the United Nations, have had important roles in the unfolding of this drama, and its relevance to many of our present day problems is crucial.

As the movie was being filmed in Israel and on Cyprus, a dozen newly born nations applied for and were admitted to membership in the United Nations. Israel was one of the first of the new nations of the world to be born under the aegis of the UN. Its story, in many important respects, parallels the development of the host of other infant states which joined our family of nations. Israel's birth is, furthermore, intimately related to World War II and thus is a link between recent past history and today's history in the making. For all of these reasons, and more, the subject matter of the movie EXODUS is of great importance to students of current events. It is, of course, especially significant to Jews everywhere because it deals with *one* of the most important, if not *the* most important event in all of 4,000 years of Jewish history.

The Scope of the Guide

The unique significance of the subject matter as presented in the film has prompted the preparation of this Study Guide for individuals and groups to use as an aid in discussing and studying the contents of the film. Many of the complex issues are presented and discussed at some length in the film. Other important subjects are not depicted as fully. Still other problems are implied because they are directly related to the film's major themes. The Guide is designed to help the student investigate the broad scope of the problems, issues, and events which the film deals with directly or indirectly.

Who Can Use the Guide

Any student of current events, political science or modern Jewish history should find the Guide useful. Adult groups in Churches, Synagogues, Lodges, Fraternal Orders, etc., can use the Guide in preparing discussion-study sessions for their members who have seen the film. Religious school students concerned with the problems of anti-Semitism, Zionism and political affairs can utilize the Guide in the classroom to study the moral and ethical implications of one of modern history's most interesting and significant events. Teachers and principals are directed to the Guide as the syllabus for part of a course in contemporary political history. Youth leaders will find the Guide a ready resource in planning a meeting to explore any of the vital issues related to the State of Israel, the United Nations, the Middle East, World Refugee Year, etc.

How to Use the Guide

The Guide is divided into Sections I, II and III, and each section is subdivided according to subject matter. Section I indicates some of the general questions raised by the film, touching upon each major subject briefly. Sections II and III treat these same general subjects more intensively and extensively. *The student or discussion leader would do well to read through the entire Guide to select those aspects of greatest interest.*

Section I takes up the question of the "Exodus" incident and its relationship to the United Nations' decision on the Partition of Palestine, Jewish Statehood and the "Jewish Question," the British and Arab positions with respect to Israel, the struggle of the Jews for the establishment of the State of Israel and its existence in the commonwealth of nations.

These and other subjects are discussed in Sections II and III at greater length and in more detail. The student interested in a more intensive study of the issues will find additional source material, references and questions to explore in these sections. Section II is concerned with the problem of anti-Semitism, its history, development under the Nazis, and its present status. Section III studies Zionism and the State of Israel and deals with the history and theory of the Zionist Movement; the British and Arab roles in Palestine, the Arab Boycott and Refugee problems; the present status of Israel, its effect upon Jewry and its position in the world.

Each section contains a list of appropriate references to reading material to aid the student in further study. Of course, these are partial listings of the all but limitless material available. Each section also contains "socio-dramas" for "acting-out" the problems. This technique is useful in supplying background material as well as serving to excite and maintain interest during the course of the discussion sessions.

The individual or group using the Guide will have a particular aim and objective in mind. Reviewing the entire contents of the Guide, the student or discussion leader may then select those subjects, issues or problems most appropriate for his particular purposes. Having selected the general subjects for study, limitations of time for the discussion program may require a further selection of particular questions and problems which are part of the more general topics to be studied. The leader or teacher may find it helpful to reproduce sections of the Guide which supply necessary background information and distribute this material to the class or group in advance of the discussion-study session. Advance assignments from the references will also aid in stimulating a more intelligent study program. Unfortunately, resource material for the High School student is limited; however, those references of special interest to teenagers are indicated in the Bibliographies. Of course, *a prior viewing of the film EXODUS is presupposed in using the Guide.*

This Guide would not have been possible without the complete cooperation of Mr. Otto Preminger, Messrs. Nat Rudich and Lee Minoff of the Preminger organization, and the Union of American Hebrew Congregations, Department of Education, Dr. Eugene Borowitz and Dr. Chaim Essrog, and Mr. Gunther Lawrence, who was of invaluable assistance in its preparation and production. A very special debt of thanks is due Father George B. Ford and Reverend Joseph F. Quick for their very careful editorship, their most helpful and constructive comments which have been incorporated into the Guide, in addition to the Preface by each of these distinguished clergymen.

Rabbi Kenneth Rivkin
Stephen Wise Free Synagogue
New York City

SECTION I*

The Exodus: An International Incident

The dramatic story of the refugee ship "Exodus" vividly introduces us to the major issues which comprise the subject matter of the film. The incident pointedly presents the case for a Jewish homeland in response to the desperate need of the tortured victims of the Nazi oppression for a haven of refuge. The world's conscience is called upon to pass judgment on the issue in the face of British and Arab policies and the heroic determination of the Jews of Palestine. Let's briefly review the story of the "Exodus" and then focus our attention on the issues which it presents.

The Exodus and the United Nations

The opening scenes depicting the calm and majestic beauty of the island of Cyprus contrast sharply with the picture of Jewish refugees being interned by the British in detention camps on the island. Thousands of these victims of the Nazi oppression who had been liberated from European concentration camps were captured after unsuccessfully trying to run the British blockade of Palestine. The Hagannah officer, Ari Ben Canaan (Paul Newman), in a daring plot, manages to load a ship with the passengers of one of the intercepted ships (the Star of David), and sets sail for Palestine. The ship, with its cargo of men, women, children and *dynamite,* is blocked in Famagusta harbor by the British as soon as it gets under way, but the Jews prevent the British from boarding the vessel by threatening to blow themselves up. The passengers furthermore embark upon a hunger strike in protest to being returned to the detention camp on Cyprus. World attention is focused on their desperate situation, and London is at last compelled to allow the ship to sail for Palestine.

Ari explains the crucial significance of the project to his underground co-workers and Mandria (Hugh Griffith), who secures the vessel for him, as follows:

> "The United Nations will vote on the Palestine issue before the end of its present session. Between now and then we've got to show the world that thousands of homeless Jews in Europe aren't going to accept any solution that bars them from Palestine! A mass escape of the same people who were sent here from the Star of David will do us more good than a million speeches!"

Ari is referring to the plan before the United Nations to partition Palestine into two states—a Jewish State and an Arab State.

Consider the plight of the refugees, those on the "Exodus" as well as the others in the detention camps on Cyprus and still others, countless others, in European detention camps—all victims of the Nazi holocaust. Having lived through the inferno, they find themselves homeless, citizens of no land, wanderers on the face of the earth and wanted by no nation on earth. If there were a Jewish State in Palestine, they would be welcome there. Hence, the importance of the UN decision which could create such a State.

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* Please Note: The first section of the Guide is designed to serve as the basis for a general discussion of the major issues presented in the movie. The following Sections deal with the subject matter in greater detail and offer additional source material and references for more intensive study and discussion.

1. Are Jewish claims on Palestine as a homeland legitimate?
2. On what grounds do the Arabs object to these claims?
3. Why should the UN be influenced in making a decision which would create a Jewish State by the "Exodus" incident?
4. How does the plight of the refugees on the "Exodus" dramatize the urgency of the UN decision?
5. To what extent are the refugees on the "Exodus" and those in detention camps the responsibility of the UN?

Israel and the Jewish Question

The persecution of Jews is not unique with the Nazis. It has a history of 2,000 years and is part of the larger problem of the cultural (and spiritual) as well as physical survival of the Jewish people. This has been called the "Jewish Question." Many have claimed that a Jewish State, and only a Jewish National Home, can solve the "Jewish Question." Will the State of Israel help solve the problem?

One of the most important components of the Jewish Question is the problem of anti-Semitism. Can the State of Israel eliminate the problem of anti-Semitism? Could the tragedy of the Nazi persecution of Jews have been avoided if the State of Israel had been in existence 10 years earlier?

Socio-drama:

a. You are a representative to the United Nations from a Latin American country. You listen carefully to the arguments presented by representatives from other countries as they argue for or against the Palestine Partition Plan. When you have heard their points of view you will give your opinion of the Plan and state your reasons.

b. You are a delegate from one of Palestine's neighboring Arab states. You strongly oppose the Plan and any other arrangement which would create a Jewish State in the Middle East. You are amazed that the UN would even think of destroying the Arab state of Palestine by chopping it in half, and giving half of it away to the Zionists. Your people have lived in Palestine for centuries; suddenly a group "from who knows where" comes into Palestine, pretends to be friendly and seizes your home and farm away from you before your very eyes. Is such a thing possible? Will the UN give its official and international approval to such a plan? Well, you will not stand for it!

c. You represent the Jewish Agency for Palestine—the local governing body set up by the Jewish community and the official government if and when the Jewish State is established. You protest that the Jewish Homeland was promised to you after World War I by the League of Nations and in the Balfour Declaration of the British Government, that Jews have, in fact, been living in Palestine since the days of Joshua, that their claim to Palestine is the oldest and most substantial of any. Furthermore, Jewish settlers in Palestine *bought* every inch of ground which they own; they have made tremendous progress in developing the land which was previously largely wasted. Most urgent of all, the Jewish people suffered horribly at the hands of the Nazis because the world did not fulfill its promise to establish a Jewish State 30 years ago. Now the survivors of the Hitler period are homeless and can go no place but Palestine, where the Jewish community guarantees to take care of them. Witness the refugee ship—the "Exodus" now being detained in Famagusta harbor. Has the world no heart? Will it let these poor souls die as cruel a death as their relatives in Europe?

The South American delegate states his opinion and gives his reasons.

The British Dilemma

The story of the "Exodus" points up the dilemma which confronted the British government in administering its Mandate over Palestine. The famous Declaration issued on November 2, 1917 in the name of the British government by Lord Arthur James Balfour, Secretary of State for Foreign Affairs, reads:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being

clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

With the greatly increased immigration of Jews to Palestine in the 30's as a result of Hitler's oppression, the Arab community protested further immigration and the British government issued its MacDonald White Paper of 1939 which severely limited Jewish immigration to Palestine to 10,000 yearly. This—at the very time when the victims of Nazi persecution began to be counted in the millions! How could such action square itself with the unusual sense of justice of which Britons are justly proud?

The irony of the British position in Palestine is vividly presented in the conflict of the British commander on Cyprus, General Sutherland (Ralph Richardson). General Sutherland had just successfully concluded a war against Fascism and Nazism—symbols of tyranny and inhumanity—the oppressors of those very victims who were now being interned in detention camps under his command! The Hagannah men, such as Ari and David Ben Ami, were former officers in the British Army in World War II, volunteers from Palestine who fought in his ranks—by his side at El Alamein, helping to win the crucial battle for North Africa and the Suez Canal, at a time when "neutralist" Arab leaders were being entertained by Hitler in Berlin.

Recall the very early scene with his aide, Major Caldwell (Peter Lawford), who reports:

"But we're really up to our neck in Jews, sir. Twice as many in Caraolos right now as we can accommodate, and more to come. I still say we should send them back where they came from. Two loads were shipped out of Haifa last week bound for Hamburg. I don't see why we can't do the same."

Sutherland answers:

"I shouldn't like to have a hand in sending a Jew back to Germany. Squeeze them in as best you can, Fred."

Later, when the "Exodus" is being detained in the harbor, Sutherland discusses the background of the British predicament with Kitty Fremont (Eva Marie Saint):

KITTY: "I saw the people on that ship. They're not dangerous, they're just poor miserable people! Why can't you let them go?"

SUTHERLAND: "You must understand that we British have shown throughout our history—an extraordinary talent for troublesome commitments. Palestine is a British Mandate, imposed upon us by the United Nations which makes us responsible for keeping peace in the area, and the Arabs simply won't keep the peace if we allow further Jewish immigration."

KITTY: "I don't know much about the mandate, but I do know the Jews were promised a homeland in Palestine."

SUTHERLAND: "There's been a good deal of word-splitting over what you call a 'promise,' but—in general, I should say you're right. During the first World War we needed—and accepted—Jewish support from all over the world. In return, the Balfour Declaration of 1917 made such a promise. That promise was reconfirmed during World War Two. This chap Ben Canaan probably wasn't lying when he said he fought with us. Thousands of Palestinians did."

KITTY: "How can you promise something and not deliver it?"

SUTHERLAND: "England was—fighting for her life in 1917. Nations are very much like people in such circumstances. They make promises they're not immediately able to fulfill. In that same crisis, we gave the Arabs certain assurances. Hence, they have their claims, too. They're fanatics on the question of Jewish immigration—and right now, we need their good will."

KITTY: "How is it ever going to end?"

SUTHERLAND: "I don't know. The entire question is now before the United Nations, and I hope they solve it. The sooner I stop operating detention camps, the happier I'll be. That holds for almost every British officer and soldier I know."

Discuss:

What created the British dilemma over Palestine during the period of its Mandate? Could it have been avoided? At what price to the British? the Arabs? the Jews?

Would another government have been able to handle the situation differently? How would the USA have reacted had we been the Mandate Authority? the USSR?

Contrast the treatment of the refugees by the British with their treatment under the Nazis. Dov Landau (Sal Mineo) escapes from a convoy of refugees and is pursued by armed British soldiers. They risk their lives to recapture him alive. Is this a true representation of the British handling of the refugees? Is Major Caldwell's attitude toward Jews typical of the British soldier?

If the "Exodus" had been intercepted by the Nazis in one of their harbors, would "world opinion" have been effective? What would be the outcome of such an incident if it occurred in Leningrad harbor? in the Port of New York? What accounts for the difference?

Socio-drama:

a. You are the British commander of the detention camps on Cyprus for European Jewish refugees who have been taken off of illegal ships intercepted by the British blockade of Palestine. Word has come to you that agents of the Jewish underground—Hagannah men—have infiltrated into the camp and are preparing to stage a massive break. Your forces are outnumbered 100 to 1, but you do not know how much arms or ammunition the inmates have acquired. Is it to be "shoot to kill" to stop the attempted break? You may be firing on women and children. Discuss the situation with your second-in-command—whom you trust implicitly.

b. You are a Jew from London who has joined the Hagannah in Palestine. You have a commission in the British Army Reserve and served gallantly in World War II. The Hagannah has especially selected you to execute the prison break. Upon arriving in Cyprus, you learn that the British commander was your superior officer during the war. You were very devoted to him. You decide to see him in the hope that armed conflict can be avoided. Together with other agents, you have brought in a large supply of arms.

   As the commander is discussing the situation with his fellow officer, you present yourself. The war memories return with their feelings of loyalty and devotion which you had for the man. Without identifying yourself, you inform him of how you learned that all of your parents' relatives had been murdered by the Nazis, save one who, you understand, is interned in the detention camp.

   After you leave, the commander senses your role as leader of the forthcoming "break." His problem is now more complex than before. You are in conflict, too, about your assignment. How can you fight your former comrade-in-arms?

   The commander discusses his problem with the other officer.

   The Hagannah officer returns to his men and reveals his conflict to them.

The Desperate Struggle

One of the most touching scenes in the film occurs on board the "Exodus" when Ari is approached by a delegation of two mothers holding their infant children. They have come to protest Ari's order that all children under the age of 13 leave the ship because of the hunger strike. The scene dramatizes the desperate determination and complete commitment of the participants on board the ship:

Mrs. Frenkel: "Look at these babies of mine. Born behind barbed wire. For the first time they don't have to look out through a fence like—little animals! They are free now, and nobody—no Englishman—no Hagannah will ever lock them up again! Look at Mrs. Hirschberg here! Hers will be the first. When she has no more milk to give. Tell him!"

Mrs. Hirschberg: "I will not take him back to Caraolos. He will go to Palestine with me, or right here on this ship we will die together. I will not take him back. May the moon freeze. May the stars go out. May he die in my arms this moment—I will not take him back."

Another example of this dogged determination is Karen's (Jill Haworth) answer to Kitty, who has obtained permission to take Karen to America with her. Karen had agreed to go, but finding herself involved on the "Exodus," she says:

"I couldn't. It—it's—it's like leaving your family when things are bad."

Latavitch (Gregory Ratoff) sums up the attitude aboard ship when he says:

"So why did we escape? I say we did it for 60,000 Jews on Cyprus—we did it for 400,000 Jews still in camps in Europe—you agree? So what do we do now? Crawl back to Caraolos? No! Stay here and eat the food they send us? No! It only shows the world how kind these British are. Hagannah picked us for this ship so our escape to Palestine would have meaning! Well—we must give ourselves meaning! We must say to the British—we spit on your food! And what little food we have, we will throw overboard! We go to Palestine or we die!

"What's so unusual about Jews dying? That's new? We have no right to live if we don't fight so that every Jew on earth can become a human being again. You hear me? I say fight, not beg, fight! What weapons have we got on this ship to fight with? Nothing—except our willingness to die. Even if you decide to leave, I will stay here alone and die. Believe me, I will stay alone."

Discuss:

These were people well acquainted with suffering. They had seen man's inhumanity to man to a degree which no generation—however cruel—had ever before witnessed. Their motto was "Ayn B'reyrah," "No Choice." This training under fire had prepared them for the desperate struggle in which they were engaged to establish the State of Israel. Contrast their preparation for battle with that of the Hagannah men such as Ari and David Ben Ami, who were also prepared to give up their lives in the struggle.

Compare the fighting attitude of the Jews with that of the Arabs when in 1948 the UN decision created the State of Israel and six Arab nations began their invasion of the new state.

Socio-drama:

a. You are a survivor of Auschwitz—with your own eyes you have seen your mother, father, brother and sister disappear into the gas chambers. After countless wanderings and endless frustration, you have arrived at a settlement in Israel. You have begun to raise a family; you have a plot of ground to farm —for the first time in 15 years you can breathe freely and easily. Six months pass and during the War of Liberation with the Arabs, the Hagannah calls you to help them in a mission which is urgent. You have the rare and specific training and knowledge to accomplish the mission which requires that you work behind the enemy lines—your chances to return alive are negligible.

b. Your wife: She argues that you have taken enough chances—others can do the job as well or almost as well. You have earned your freedom and peace; you cannot afford to risk losing all that you have after paying such a high price.

   What do you answer her? How does she reply to your argument?

Discuss:

Suppose that Akiva (David Opatoshu) and the Irgun had engineered the "Exodus" incident rather than Ari and the Hagannah. What would be the significant difference in tactics used by the Irgun in such a project in contrast to the Hagannah methods?

Would the Irgun tactics have been more effective in marshalling world opinion in favor of the Jewish position with respect to the UN Partition decision?

A wing of the King David Hotel was actually blown up by terrorists. Do you recall the reaction of world opinion to this and other acts of violence, such as the assassination of the UN official, Count Bernadotte, by the Stern Gang? Contrast the total effect of these incidents with that of the "non-violent" "Exodus" story.

Socio-drama:

A Hagannah agent who favors defensive tactics against the British and Arabs reprimands an Irgun agent for his role in the bombing of the King David Hotel.

a. HAGANNAH MAN: What did you accomplish? World opinion will turn against us, now when we need the sympathy of peace loving people. We *are* a peace loving people—you make us look like gangsters.

b. IRGUN MAN: Wait, wait and be slaughtered like we were in Warsaw, Dachau, Auschwitz. Is that what you want? We shall act while you talk. We will force the British out and we will take all of Palestine, not just a half.

HAGANNAH MAN: And all this you will do by yourself? Who will support you? The people are not with you. They favor our tactics because you bring misery, bloodshed, war and suffering. We've had enough of that. Stop or *we* will have to stop you. The British will leave peacefully if you will only let them and the Arabs will not cause trouble if you do not stir them up.

IRGUN MAN: You are so wrong. The British will not leave until we throw them out. . . .

Continue the discussion.

The film concludes with Ari's eulogy over the common grave of Taha (John Derek), his boyhood Arab friend, and Karen, who was also the victim of senseless killing:

"We, of all people, should no longer be surprised when death reaches out for us. With the world's insanity and our slaughtered millions, we should be used to senseless killing. But I am not used to it. I can not get used to it. I will not. I look at these—these friends—so still—so lost and lonely in the sunlight—and I want to howl like a dog! I want to yell 'Murder!' so loud the whole world will hear it and never forget it!

"It is right that Taha and Karen should lie side by side in this grave. They will share it in peace.

"The dead always share the earth in peace. But that's not enough! It is time for the living to have a turn!

"A few miles from here people are fighting and dying, and we must join them. But on the bodies of Taha and Karen, I swear a day will come when Jew and Arab share in peaceful life this land they've always shared in death."

Discuss:

Can the Arab and Jew indeed share the land in *peace*—the land where this very concept of peace—Shalom—was born and which has been bloodied by wars for over four millenia?

Shall this be the first place on earth—or the last—where the biblical prophecy will be fulfilled?

"And they shall beat their swords into plowshares,
Their spears into pruning hooks;
Nation shall not lift up sword against nation;
Neither shall they make war anymore."

A State is Born

On May 14, 1948, Israel's day of independence, the British army was evacuated and the six Arab nations surrounding Israel, who had been attacking sporadically along the borders, declared war and began an invasion committed to "driving the Israelis into the Sea." They did not succeed. An armistice agreement was reached through UN intervention and a UN police force was assigned to patrol the Israel-Arab borders. Had this UN police force been stationed along the borders at the time of the British evacuation, would the costly and tragic war with the Arabs have taken place? That state of war still exists technically, and the UN force is still stationed in Israel. Had the UN been on hand sooner, would current events be different? Is the same true of the situation in the Congo? in Algeria?

Much of the conflict in the Middle East today centers around the problem of the Arab refugees. Had the UN been able to prevent the war from starting—would there still be an Arab refugee problem?

Israel was among the first of the newly independent nations following World War II to be "created" by and admitted to membership in the United Nations. In the last decade and a half, the membership of the UN has almost doubled. Most of the new members received their status of independence under the sponsorship of the UN. The birth of some was accompanied by pangs of war and suffering—others were blessed with a peaceful and harmonious creation. What accounts for the difference?

When a nation is born through strife and conflict, to what extent is it the fault of the former colonial powers? Contrast the British position in Israel with their position in India—the French position in Algeria—the Belgians in the Congo.

How does the Cold War affect the events surrounding the birth of new nations?

Would circumstances be different if the UN had greater authority—perhaps a standing army (police force)? Who would determine how this authority and power would be used—its strength (number of soldiers, type of arms, etc.)? What about the veto?

Discuss this statement by Rheinhold Niebuhr from his recent book *The Structure of Nations and Empires:*

> "The case of Israel is so unique. . . . Israel is the oldest of all nations.
>
> "The uneasy conscience of the Christian world about the Nazi atrocities provided the climate of opinion for the granting of independent nationhood by the United Nations; and the generosity of the Jews of the Diaspora furnished the new state with the economic resources to organize a productive agricultural and industrial economy, partly capable of supporting the phenomenally increased population. No nation has ever been 'so conceived and so dedicated' by such a variety of social, moral and religious forces and factors, factors, some in the Jewish and others in the non-Jewish world."

What is your evaluation of the movie? Does it present the case for Israel fairly? Is it "too kind" to the British? the Arabs? the Jews? How closely does it represent the historical facts of the events in 1947-48? Does it give sufficient stress to the major issues of the problem which it presents? How "real" are the characters? How believable are the circumstances in which they find themselves and their reactions to these circumstances?

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SECTION II

The Final Solution

Dov Landau is one of the grim products of Hitler's "final solution" to the Jewish problem. Here are excerpts of the scene in the secret hideout of the Irgun leader Akiva, where Dov recounts some of his earlier experiences:

AKIVA: "First, I will ask you please to recreate for me again how it was at Auschwitz. Think most carefully about it. Describe it to me."

DOV: "Describe what?"

AKIVA: "Whatever you like. For instance, how it was that the people were chosen to live or to be killed."

DOV: "Well—first you undressed—and then they clipped your hair—and then you all lined up and went to —to the station room."

AKIVA: "The way you remember it, they were men, women, children—all together—and all naked?"

DOV: "Yes. And then the doctors examined you, and—and told you what gate to take. There were—three gates. And—if you were to be killed—why you went through the left gate."

AKIVA: "Which most of them did."

DOV: "Yes. Most. But if you were strong enough to work—then you went through the right gate."

AKIVA: "Which you did."

DOV: "Yes. And then they assigned you to—"

AKIVA: "You said there were three gates. Who went through the third?"

DOV: "Girls."

AKIVA: "All the girls?"

DOV: "No. Only if they were young. And pretty."

AKIVA: "And what happened to them?"

DOV: "Well—the SS guards kept some of them. Then the rest were sent around to army camps. For—for the soldiers."

AKIVA: "You have a good memory. Now those who went through the left gate to be killed—how was the killing accomplished at Auschwitz?"

DOV: "Everybody knows how it was done. They went in to take showers, two or three thousand at a time, and then the doors were locked, and then came the gas."

AKIVA: "From the gas chambers, the bodies went where?"

DOV: "The ovens."

AKIVA: "At Auschwitz they had crematories only toward the last. Before the installation of ovens—what happened to the bodies?"

DOV: "They buried them."

AKIVA: "How?"

DOV: "In—in trenches—and—and holes."

AKIVA: "And who dug the holes?"

Dov: "I–I don't know."

Akiva: "I ask you again–who dug the graves?"

Dov: "I–I don't know–they had demolition squads. At least sometimes they did. To blow holes in the ground, and–and then dump the bodies in."

Akiva: "You learned about dynamite at Auschwitz making mass graves to receive the dead bodies of your people. True?"

Dov: "Yes."

Akiva: "Hundreds and hundreds of thousands of them, eh?"

Dov: "Yes!"

Akiva: "You saved your life by working in that camp as a Sonderkommando. Correct?"

Dov: "Y-yes."

Akiva: "It was the duty of those Jews who became Sonderkommandos to shave the heads of other Jews?"

Dov: "Yes!"

Akiva: "To remove dead bodies from the gas chambers?"

Dov: "Yes!"

Akiva: "To collect gold fillings from their teeth?"

Dov: "Yes, yes, YES! What could I do? What could I do?"

The question asked again and again is "How could such a thing happen?" The tale is in fact so terrifying that many even today refuse to believe that it did happen!

Recall the moving scene toward the beginning of the film of the refugees trudging from the intercepted illegal immigration ships to internment in detention camps on Cyprus. It is 1947. The war is over–yet in its wake, tens of thousands are homeless, rootless, forlorn. Parents in search of their children–children seeking parents, uncles, aunts–any living relative. The concentration camps of Europe have been liberated–yet the inmates remain behind barbed wire; they are given rations, clothing, but no passports–the vast majority are Jews–and they want to go home–but home is not Germany or Poland, not Berlin or Warsaw–home is Israel.

How did they find themselves in the concentration camps at Dauchau, Auschwitz, Treblinka? They were not prisoners of war–they were doctors and lawyers, merchants and tailors, butchers and bakers. There were rabbis and professors, rich and poor, infants and young adults, very old people and middle-aged people, male and female.

These were the survivors–what of the countless missing parents–children–old folks? The total number of corpses, ashes, and other remains indicated that six million Jews–more than one out of three Jews in the world–¾ of the total Jewish population of Europe was slaughtered. Again, the question: "How could such a thing happen?"

Historical Background

The answer is not simple because the roots of anti-Semitism lie deeply embedded in the history of Western Civilization. To understand "how it could happen," one must first review the earlier forms of this special kind of hatred and brutality which reached its most fanatic and ultimate horror under the Nazis. A proper approach to the subject is a study of and in itself. We shall only attempt to indicate here some of the aspects of the problem and suggest that the serious student explore the subject more fully by utilizing references.

Rev. James Parkes, in his volume *Judaism and Christianity,* concludes the chapter dealing with the history of anti-Semitism with the following:

"Christianity is essentially a missionary religion. That it should have striven through the centuries to convert Jews to its faith is to be expected. That such an object should have been accompanied by so much violence, abuse and misrepresentation is humiliating for anyone who takes its principles seriously."

Questions:

How does this comment help explain the persecution of Jews at the time of the Crusades?—During the time of the Black Death in the Middle Ages?—The Chmelnitzki and Kishineff Pogroms in Russia?

What was the effect of the decree by the Lateran Council in 1215, that all adult Jews wear a yellow badge?—of the ordinance in most countries and cities of Europe that Jews live only within the confines of the Ghetto or the Pale of Settlement?

What is the blood-libel or ritual murder accusation which first made its appearance in 1144 in Norwich, England?

What was the effect of the Inquisition in Spain in 1492?

None of the above mentioned persecutions in themselves can compare to the magnitude of the Nazi atrocities. What were the unique conditions in Germany and Europe in recent times which caused the martyrdom of the six million? What did Hitler hope to achieve with his policy? What in fact did he accomplish by it?

Maxim Gorky said that our greatest crime is our indifference to the fate of our fellow man. Does this apply to us? Could anything have been done to mitigate Hitler's persecutions of the Jews and others whom he destroyed?

On board the "Exodus," Kitty pleads with Ari to allow her to save Karen:

ARI: "Assuming we've got the girl, how do you know she wants to get off?"

KITTY: "She'd be a fool not to, with the engine room full of dynamite. I'm trying to save a Jewish child —can't you understand that? Don't you have any respect for human life?"

ARI: "Don't you ask me to go into hysterics over the life of one Jewish child. And don't you go into hysterics, either.

"You're late, lady. Ten years late. Almost two million Jewish children were butchered like animals because nobody wanted them. No country would have them. Not your country or any other country. And nobody wants the ones who survived. Jewish flesh is cheap, lady—cheaper than beef, cheaper even than herring.

"Aaaah! You and your respect for human life!"

Ari was referring to the kind of thing which Adolf Eichmann, the man in charge of the extermination program in Nazi Germany, writes about in his Memoirs. He tells of being authorized by Himmler to offer to trade 1,000,000 Jews for 10,000 trailer trucks. The deal fell through because, Eichmann says, "The plain fact was that there was no place on earth that would have been ready to accept the Jews, not even this one million!" This is a true statement of fact—no country, not the USA or any other was willing to accept these living beings who were then consigned to graves dug by dynamite.

Again the question: How could it happen?

What was the reaction of the German people to the Nazi policy of a final solution of the Jewish problem? How did the Jewish community react? How did other nations express themselves?

During the hunger strike on board the "Exodus" Karen tells Dov about the heroic response of King Christian of Denmark to the Nazi ordinance that all Jews of Denmark wear the Yellow Badge:

KAREN: "And the next morning—when every Jew in Denmark had to wear his arm-band—King Christian came out of Amalienborg Palace for his morning ride. And do you know something? He wore the Star of David on his arm.

"And you know something else? By afternoon everybody was wearing Stars of David! Jews and Danes and—well—just everybody! You'd have thought Copenhagen was—was—was Tel Aviv!"

Dov: "Why'd they do that?"

KAREN: "If you—if you don't just know why they did it, Dov—well—maybe that's what's wrong with you."

The sequel to this story is the escape to Sweden of almost the entire Jewish population of Denmark during the Nazi occupation, made possible only by the complete cooperation of the Danish and Swedish people.

Questions:

Could other countries have acted similarly?

What was most disturbing to the Allies about the Nazi policies?

Is the denial of human rights a local or an international problem? Consider the suppression of the Hungarian Freedom Fighters' revolt. Is Apartheid the concern only of the people of South Africa? What about the treatment of minority groups in countries throughout the world?

To what extent should other countries or the UN concern themselves with problems of minority groups in the USA, in the USSR, in other countries?

What can individual governments do to eliminate anti-Semitism and other forms of racial and religious prejudice?

What role can the UN play in eliminating prejudice in member nations?—in non-members nations?

How can a law against Genocide (the mass murder of groups of people) adopted by the UN be enforced?

Socio-drama:

A round table discussion including representatives of minority groups from different parts of the world:

A Jew from the Warsaw Ghetto tells of the discriminatory policies which forced him out of his native village and into the overcrowded section where all the Jews of Warsaw and neighboring towns were required to live. The residents were ordered to build a high brick wall around the area—and yellow armbands had to be worn by all. Each day several thousand were sent by train to "work camps" but the actual destination was the gas chambers of Auschwitz. Of a population of 500,000, the number of survivors in the Ghetto was reduced to 10,000.

A Negro from Mississippi describes his life as a tenant farmer. He had three years in public school. He earns enough to pay the rent for his farm when the harvest is good, but in other years when the crop is not good, he must borrow, usually from his landlord. The interest rate is high because he is a "bad risk." He has never voted, and when riding in public transportation, he will sit in the rear next to another negro—never next to a white man. His children attend a country one room school with other negro children. He has thought of moving North, but he hears from relatives that opportunities are limited there, too.

A Hungarian Freedom Fighter who escaped across the border after the unsuccessful attempt to overthrow the Communist puppet government tells that he had been a newspaper correspondent and had risked a fight in a hopeless cause because he found his every move watched, his every word listened to, his family and friends threatened and asked to spy on him—all because of an article which he had written which was critical of certain minor policies of the regime. He knew that there were more serious problems but felt that mild criticism of a rather unimportant matter might be tolerated. He was wrong.

The German Dilemma

The haunting question is: Can it happen again? Did anti-Semitism disappear in Germany and elsewhere after World War II?

The findings of a study by the American Jewish Congress entitled "The German Dilemma—An Appraisal of Anti-Semitism, Ultra-Nationalism and Democracy in West Germany" concludes that:

1. There is widespread apathy and indifference among the people of Germany to the problem of anti-Semitism.
2. "The Nazi ideology lingers on and finds political and organizational expression."
3. "Former Nazis have been whitewashed and rehabilitated."
4. "The German people have yet to come to terms with their past."

Studies of high school texts and curricula, both in the USA and in Germany, indicate that the Nazi period and its atrocities are hardly mentioned. Some texts only show pictures; others fail to refer to the subject. Since it is part of recent history and, therefore, comes at the end of the course, teachers often find themselves pressed for time at this point and can only treat the subject hastily, if at all.

Questions:

Should the subject be studied intensively by high school students in America and elsewhere?

What would account for a noticeable reluctance on on the part of parents and educators to deal with the problem?

Are guilt feelings of the older generation—apparent in Germany—also a factor among American parents?

What can Religious schools, church and synagogue groups do to help eliminate prejudice? Is racial or religious discrimination acceptable to the doctrines of Judaism or Christianity?

What can be learned from an analysis of history which indicates that the persecution of Jews and other minority groups occurred in those times and places where liberalism and the democratic spirit was weakest and authoritarian tyranny strongest?

Socio-drama:

a. You are a teacher in a German high school, teaching modern European history. Your father was killed in battle in World War I and your brother in World War II. During the War you worked in a a factory which used slave labor. You are aware of the Nazi policy of persecutions against political groups and Jews. You were disturbed by the policy but did not feel that you could object.

   Your class visits the Memorial to Anne Frank. How do you explain the persecution of Anne and the other Jews of Europe?

b. A student in the class whose parents were active members of the Nazi party objects to your explanation. He insists that Hitler improved conditions in Germany and that his downfall was caused by the fact that *all* of the Jews were not exterminated.

c. You are a student from the United States. Your family is in Germany for an extended business trip. You participate in the class discussion. What do you say? What questions do you ask?

Discuss the following statement by Father George B. Ford:

"Side-stepping for expediency's sake, accepted principles of justice, human rights, human decencies etc. —either individually or collectively—is responsible for the existence and multiplication of personal as well as national problems. The deed I thought was buried and forgotten, I meet twenty-five years later down the highway of the years. The inhuman and shocking treatment of the Jews seeking sanctuary by countries whose principles would require humane treatment, is but one of many such examples. 'Have fixed principles and stand with them!' is a wholesome lesson to be stressed."

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* See also Bibliography, Section I.
† Can be used as High School References.

SECTION III

"If I Forget Thee, O Jerusalem"

The first half of the movie, dealing with the plight of the refugees and their dire need for a haven of refuge, lays the background for the film's major theme, which is more extensively dealt with in the second half of the movie, i.e., the desperate and intricate struggle for the establishment of the State of Israel. This struggle has its roots in 4,000 years of history and is a vast subject with infinite complexities. The following paragraphs will serve to introduce the student to some of the major problems involved.

The Nazi plan to trade 1,000,000 Jews for 10,000 trucks failed because no country would accept the refugees. No country—but the Jews of Palestine were more than willing. However, the British White Paper of 1939, which limited Jewish immigration to 10,000 a year, blocked all efforts on the part of the Yishuv (the Jewish Settlement in Palestine) to have the refugees admitted. Through the illegal underground system, set up by the Hagannah, thousands of Jews were rescued from the Nazi inferno and smuggled into Palestine despite the British blockade.

Ironically enough, the forces which created the need in our time for this haven of refuge were the same as those that gave rise to Political Zionism—the settlement of Jews in Palestine and the efforts to establish the State of Israel. Theodor Herzl was so profoundly influenced by the Dreyfus case, a classical anti-Semitic incident, that he founded the movement of modern Political Zionism leading to the eventual birth of Israel.

Zionism is as old as the Jewish people and is reflected in the Scriptural promises in Genesis to Abraham to give him this Land as an inheritance for his descendants to dwell in for all time. When Judah was carried into captivity by Nebuchadnezzar in 586 B.C.E., the Prophets comforted the people and predicted the restoration of Zion. Significant is the vow of the Babylonian captives in Psalm 137:

> "If I forget thee, O' Jerusalem,
> Let my right hand forget its cunning.
> Let my tongue cleave to the roof of my mouth
> If I remember thee not."

Zion was restored!

As soon as Jewish independence was crushed by the Roman legions under Titus in the year 70, the flame of hope (hatikvah) for its restoration was rekindled. The flame was never quenched, though it flickered dimly for 1800 years. Prayers for the rebuilding of Jerusalem were uttered by pious Jews at the three daily services and in the grace after meals. Prayers for the restoration of Zion are to be found in the Sabbath and Festival liturgies, and especially significant is the hope expressed at the conclusion of the Passover Seder—commemorating the freedom from slavery in Egypt: "Next year in Jerusalem!"

In the early days of the modern Zionist movement, many plans were presented for a Jewish homeland. Some suggested a site other than Palestine. Uganda in Africa was a possibility, and a large settlement of Jews was planned for Argentina. These and other proposals were rejected as unthink-

able. If it was to be a Jewish National Home, it had to be the Holy Land—the site of the ancient Jewish commonwealth.

Herzl convened the first Zionist Congress in 1897—attended by Jewish leaders from all parts of the world—which unanimously adopted a program: "The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law." The Jewish National Fund was set up to purchase the land, dunam by dunam. Hebrew, which had not been a spoken language for 2,000 years, was to be the native tongue of the Chalutzim, the Pioneers, who would begin the venture. Settlers from every Jewish community in the world began to trickle into Palestine to join those who *had already* settled on the Land. After World War I, Palestine was removed from the Ottoman Empire and placed under a British Mandate under the scrutiny of the League of Nations.

The Jewish settlement introduced revolutionary methods of farming and husbandry, established a university, hospital, universal education, and modern sanitary methods, and developed urban centers with all their concomitants. The Arabs, living under a Medieval feudal system, became alarmed at the new developments. The feudal lords viewed these changes in Palestine brought about by the Jews as a threat to their traditional positions of exclusive power, wealth and authority. Violent protests began to issue forth from the Arab communities within and outside of Palestine. These efforts culminated in the White Paper of 1939, which severely limited Jewish immigration at a most crucial period. At the very time when the victims of Nazi terror needed to immigrate most urgently, the White Paper tragically limited immigration to Palestine to a fraction of the real need. (See Section I, pp. 8-11). When the UN approved the Partition Plan on November 29, 1947, over the concerted opposition of all the Arab states, Israel became a reality. Six months later, the Arabs declared war and invaded the newly born state. Many of the former Arab residents—*following the call of their leaders* —left their homes in Israel and fled to Arab lands. Today they are refugees in detention camps in the surrounding Arab countries and in the Gaza strip. The less than one million Israelis fought against the combined might of six oil rich Arab States with a population of 40 million and successfully held off the Arab invaders until UNSCOP affected an armistice and set up a police force to patrol the Arab-Israel border.

Political Zionism

Herzl founded the Zionist movement in response to the Dreyfus case on the theory that only a Jewish homeland would solve the Jewish problem, i.e., the misfortune of anti-Semitism.

Questions:

Is this a legitimate reason for founding a Jewish state? Could the Dreyfus case have taken place had Israel been in existence at that time?

Could the catastrophe of recent times have been averted had Israel been created after World War I?

Why did the Zionist movement have its greatest appeal in the Jewish communities of Eastern Europe?

Review Section I, p. 8.

Discuss the view that the creation of the State of Israel has only served to complicate the Jewish Question. Rather than solving the problem, it has added a dimension which makes the problem even more complex, i.e., the problem of the survival of the State of Israel is now also a part of the "Jewish Question."

Socio-drama:

The members of the steering committee of the World Zionist Congress are meeting in 1897 in Basle just after the first Zionist Congress met and adopted its program to seek to establish a Jewish National Home. Where was the Homeland to be and what will be the character of the new nation? The following viewpoints are expressed:

a. A proposal that the state be established in Uganda in Africa to avoid the problems inherent in founding the Jewish state in Palestine.

b. The view of the great Jewish thinker Ahad Ha Am (Asher Ginsberg) who looked to the establishment of a Jewish Homeland *in Palestine* as essential to the development of a unique Jewish culture —one which would contribute greatly to the advancement of civilization.

c. Another early Zionist thinker, Aaron David Gordon, thought of a Jewish Homeland which would embody the best social ideals of Judaism and urged a "return to the land"—the development of agricultural communes (the Kibbutzim) as one of the ways of expressing these ideals. How valid is this notion?

d. Eliezer ben Yehuda could not conceive of a Jewish Homeland with any language but Hebrew as its native tongue. He devoted his life to the cause—was imprisoned on account of it but eventually completed all but one volume of a 20 volume Modern Hebrew Dictionary.

e. Max Nordau, still another contemporary of Herzl, felt that Jewish life everywhere would benefit from the establishment of a Homeland. The Jew living in the Diaspora would gain self-respect and status from the fact that a Jewish State exists in the world. To what extent is this true?

f. Herzl wrote in his Diary: "If I were to sum up the Basle Congress in one word—which I shall not do openly—it would be this: at Basle I founded the Jewish State. If I were to say this today, I would be greeted by universal laughter. In five years, perhaps, and certainly in fifty, everyone will see it."

The British Dilemma

These are the words of Barak (Lee J. Cobb), Ari's father, immediately after the UN decision on the partition:

"We must record occasions when British soldiers carried out the painful duty of searches, arrests, and expulsion of refugees with tears in their eyes. There are cases of British soldiers and sailors risking their lives to save Jewish refugees. It is not the soldier and sailor who are to blame, it is what Mr. Churchill called this 'squalid war against the Jews.'"

Review the *British Dilemma* discussed in Section I, pp. 8-9:

Questions:

Why did the British accept the Mandate over Palestine after World War I?

To what extent did the British administer the Mandate in the spirit of the Balfour Declaration?

Could the British have resisted the Arab pressures which led to the White Paper of 1939?

How much was sacrificed for the sake of expediency? Would the Arabs have withheld oil shipments to Britain? What would have been the consequences for the Allies preparing for World War II?

In the last days of the Mandate, after the UN Partition decision, how did the British help or hinder the transition to independence?

Discuss the role of the British in the developments which led up to the War of Liberation.

The Arabs and the State

Zionism, though it has a history all its own, is also a part of the universal movement by peoples toward self rule—independence—nationalism. Arab nationalism is a part of this movement. Barak makes the following statement after the UN decision is made public:

"To the Arab population of Jewish Palestine we address this appeal: The Grand Mufti has asked you either to annihilate the Jewish population, or to abandon your homes and your lands, and take the weary path of exile. We implore you, remain in your homes and in your shops, and we shall work together as equals in the free state of Israel."

This statement was made in the name of the official Jewish community to Palestine. Why did the Arabs not heed these words?

Consider these statements from Ralph McGill's book, *Israel Revisited:*

> ". . . the Arab either openly favored the Nazis and the Japanese or was a theoretical neutral. He worked to defeat the Allies. His enemy aid contributed to the death of many Allied soldiers, American and English.
>
> "The Arabs were the eager aids and agents of Germany in the Middle East. Until 1941, the Arabs threatened to sell their oil to the Germans. They tried to revolt in behalf of the Germans in Iraq and had to be put down with arms. In Palestine, the Grand Mufti fled to his friends, the Germans. The loyalty of the Arab leadership to the concept of liberty must be bought.
>
> "Yet, it is not the Arab farmer, shopkeeper or herdsman who blocks the way. It is the rich and mostly absentee feudal landlords, the princes, the pashas, the religious leaders. . . ."

But it is the Arab farmer, shopkeeper and herdsman who suffered when the Arab League declared war on the State of Israel. Thousands became homeless, jobless, forlorn and destitute. These Arab refugees exist in detention camps in Arab countries bordering Israel. Only half of the present number of one million refugees were former residents of Palestine; the remaining half have entered the camps in preference to the sub-standard living conditions prevalent in the Arab countries. In any event, the UN has supported them through emergency relief grants amounting to an average of 40 million dollars, almost three fourths of which is supplied by the US government. Arab countries contribute about 5 per cent of the total expenditure.

In his pamphlet "As Driven Sands: The Arab Refugees" Balfour Brickner cites the "Smith Prouty Report" of the problem by a special subcommittee of the Committee on Foreign Affairs of the US House of Representatives:

> "*The Arabs* vehemently deny the existence of any moral or legal justification for the creation of Israel as a sovereign state. Moreover, they insist that the United States, as one of the nations chiefly instrumental in the establishment of Israel, must assume its full share of responsibility, financially as well as morally, for a solution to the refugee problem. To suggest that there would have been no refugees if the Arab community had agreed to the United Nations partition plan only provokes heated argument. . . . Furthermore, the Arabs state without equivocation that the refugees were driven from their homes by the Israelis";
>
> "*The Israelis* are very emphatic in stating their position on the refugee question. In their view there would have been no problem if the Arabs had agreed to partition or had not attacked Israel. According to Israeli spokesmen the refugees left their homes voluntarily or under orders from Arab leaders with the assurance that Israel would be destroyed and all Israeli property confiscated.
>
> "The general attitude of Israel is that the Arab politicians are exploiting the refugee questions as a means of furthering their own selfish purposes. . . .
>
> "Furthermore, the Israelis indicate a firm belief that the Arabs are determined to attempt the destruction of Israel. As justification for this assumption they stress the failure of the Arab leadership to respond to Israel's repeated overtures for a peaceful solution of the controversy. They point to the constant reiteration of the Arab threat to drive the Israelis into the sea; to the extensive efforts they have found necessary in order to safeguard Israeli citizens against attack from Arab marauders and to the blockade and boycott imposed against Israel by the Arab States. . . ."

Rabbi Brickner points out further:

> "*All* the official records of the proceedings of the United Nations record the undisputed fact that the Arab states are responsible for the aggression which flared up after November 29, 1947. Dr. Ralph Bunche, then the United Nations' mediator, reported to the UN in December of 1948:
>
> > 'The Arab states had forcefully opposed the existence of a Jewish state in Palestine in direct opposition to the wishes of two-thirds of the members of the Assembly. Nevertheless, their armed intervention had proved useless. The (Mediator's) report was based solely on the fact that the Arab States had no right to resort to force and that the United Nations should exert its authority to prevent such a use of force.'

"On May 15, 1948, the day when Israel proclaimed its independence, Mr. Azzam Pasha, then Secretary-General of the Arab League, promised:

> "This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades.'"

Taha, Ari's childhood friend and Mukhtar of the neighboring Arab village, is willing to risk his life for Ari but is unwilling to defy his religious leaders and join forces with Ari. His response, ironically enough, is one which reflects the position of the Jew for the last 2,000 years: "I am a minority."

Questions:

What motivated the Arabs to leave Israel when war broke out? Should Israel permit them to return? Why have they been kept in detention camps in the Arab lands? Why do the Arabs refuse to rehabilitate these refugees?

The UN has been caring for the Arab refugees—feeding and clothing them. To what extent are they the responsibility of the UN? To what extent are they the responsibility of the Arab nations which invaded Israel?

If anyone can understand the plight of the refugee, the Israelis can—most of them were refugees. Have the Israelis been fair in their treatment of the Arab refugee problem?

Will the Arabs be successful in their avowed aim to destroy the State of Israel? What prevents them from doing so? What will be the outcome of this situation?

Review Ari's eulogy over the common grave of Taha and Karen cited in Section I, page 12.

Questions:

Why was the Arab state in Palestine never established?

What do the Arabs hope to achieve by perpetuating the state of war with Israel?

Discuss the *Arab economic boycott of Israel.* The following facts of events during 1959-60 should be of interest:

The Arabian-American Oil Co.'s (ARAMCO) practice of denying Jews employment had been upheld by the New York State Commission Against Discrimination (SCAD), but the Appellate Division of the New York State Supreme Court ruled unanimously that SCAD had been "arbitrary and capricious" in permitting ARAMCO to ask job applicants about their religion.

What can be done to protect the interests of American businesses dealing with Arab countries and at the same time uphold the civil rights of individual citizens.

The United Arab Republic has barred the use of the Suez Canal to Israeli ships and cargoes. Therefore, a number of US Congressmen urged the World Bank not to grant the UAR $56,500,000 to enlarge the Canal, indicating that "it is peculiar to enlarge a closed canal." However, the World Bank did grant the funds. An amendment to the Mutual Security Pact authorizes the President to withhold funds from the United Arab Republic, should the practice of denying Israel use of the Canal be continued. Should the President avail himself of this authority?

Was the Israeli invasion of Sinai justifiable?

Why were the British, French and Israelis forced to withdraw from the Canal area?

The Navy Dept. has promised to end its practice of awarding contracts only to those firms not subject to the Arab boycott. Is this the best interest of the US Navy and the USA?

American ships which stop at Israeli ports have been blacklisted and their seamen mistreated upon arrival in Arab ports. The seamen went on strike and refused to service Arab vessels in American ports. Do you blame them?

Renault of France yielded to the Arab boycott and severed its business relationship with Israel. Jews in America and elsewhere have retaliated by boycotting Renault. Is this legitimate? What will it accomplish?

It would be well to consider the consequences of "expediency" and "vested interests" in connection with such problems as the Arab Refugees and the Boycott.

Questions:

To what extent do these problems arise out of selfish economic motives on the part of the nations involved? Is a nation justified in seeking what it considers to be its own best interest at the expense of other countries? To what extent are the principles of a nation subject to its economic needs? Does this mean that certain principles may be sacrificed in response to the opportunity for economic gain?

If nations can act selfishly and be motivated solely by economic motives, should individuals be expected to act otherwise? Can a nation set different standards for itself and its citizens? If we expect citizens of a democracy to consistently uphold democratic principles in their conduct, can we expect less of the nation in the conduct of its international relations?

Israel Among the Nations

The movie ends as the Palmach troops roar into the distance to defend their newborn state against the hostility of the neighboring Arab nations.

Review the scenes aboard the "Exodus" cited in Section I, pp. 10-12. The stubborn determination and courage of the refugees was born of necessity and nurtured in the blood of martyrdom. The fighting spirit and daring exploits of the Hagannah men represent another type of personality. On board the "Exodus" as well as at the children's village of Gan Dafna, the former are taught by the latter—refugees are trained for battle by sabras (native born Israelis).

Discuss the reasons which made it possible for Jews—outnumbered 40 to 1 with their backs to the Sea—to survive the Arab onslaught.

Ralph McGill, in *Israel Revisited,* describes Palestine under the Arabs as " 'land of milk and honey' washed away, plundered by armies . . . a semi-arid land of goat herds and villages." Contrast this with the scene at Gan Dafna—a typical Jewish settlement in Israel.

"The varied activities of the youth village . . . comprise—among other things—the following: (1) a carpentry shop, young people busily engaged; (2) a class reciting; (3) group of children practicing the Hora to the music of a student orchestra; a radiant Karen among them; (4) a nursery school room for toddlers; and, outside the building, (5) children mowing the lawns, working on shrubbery; (6) small children engaged in the serious business of tending a small garden plot; (7) a farm truck, manned by youths, loaded with freshly harvested squashes, cantaloups, melons; (8) a group of ten-year-olds doing calisthenics under the tutelage of one of the teenage villagers."

Questions:

Do the economic and social achievements of the Jewish settlement in Palestine and Israel strengthen the case for Israel's continued existence?

How is the Arab minority in Israel treated?

To what extent is Israel's development a result of aid given by the Jewish communities of the world —especially America?

Can Israel continue to defend itself in the face of persistent Arab hostility? What can the UN do to alleviate the problem? What can other nations do to help?

Is the Israeli economy sound enough to assure its stability in the future as German reparations come to an end? How long will aid from the American and other Jewish communities of the world be required?

Most of the economic and social problems are created because of Israel's policy of unlimited Jewish immigration—especially from underdeveloped oppressed communities in North Africa. This accounts for a population increase of 400 per cent in the last two decades. In view of the history of the establishment of the State, in which its function as a haven of refuge for the victims of anti-

Semitism played such a dominant role, would Israel consider altering its policy of unlimited immigration?

The story of the discovery of the celebrated Dead Sea Scrolls on the eve of the creation of the State is one of the more interesting episodes in recent history. A Jewish state is born after 2,000 years; religious scrolls of that ancient period are discovered by Arabs who turn them over to Christians from whom they are acquired by Jews! Can it be said that "God works in mysterious ways to perform His Wonders?"

Archaeology is to the Israeli what baseball is to an American. Is this surprising?

Israel and the Jew

In 1959 the Israeli Government issued identity cards stating religious affiliation and stipulated that anyone who calls himself a Jew was to be considered such. The Israeli Orthodox Rabbinate took sharp issue. It insisted that only one who had been born to a Jewish mother, or converted officially, could be considered a Jew. Prime Minister David Ben Gurion sent letters throughout the world to a number of Jewish authorities asking their opinion and found that ninety per cent of the scholars agreed with the Orthodox position.

Questions:

Discuss the question raised by Ben Gurion: Who is a Jew?

Are the terms Jew and Israeli synonymous? What is a non-Jewish native of Israel called? Does Israel seek to make Jews of all of its citizens?

Is a Jew in Israel compelled to be religious?

What is the attitude of a Jew living outside of Israel toward the State? Does the existence of the State of Israel give him greater pride as a Jew? Does it present a problem to him with respect to his patriotism and loyalty to the country in which he lives? To what extent can the Jews of the Diaspora take pride in the accomplishments of the State of Israel?

Is there a need to continue the Zionist movement in the Diaspora now that Israel is a reality? Why do some Zionists insist that all Jews must migrate to Israel? Is such a thing feasible? Would the Jews of the Diasporo go? Could Israel absorb them?

Socio-drama:

a. You find yourself with a group of friends who have just seen EXODUS and are discussing the whys and wherefores of Zionism. You are of the opinion that the State of Israel is the fulfillment of an age-old dream of the Jewish people. As a group, Jews have always felt the need for a homeland. This is a natural desire since other peoples take pride in their native lands. But a homeland is especially important to the Jew because of his minority status in all of the many countries in which he lives. Much of the persecution of the Jews—and its cause, anti-Semitism—would have been eliminated, had there been a Jewish State. Just now—after the Nazi tragedy—with thousands of homeless refugees—the State of Israel is a necessity and a matter of life and death. You are proud of the achievements of the young nation, the rebirth of Hebrew as a living language; Jewish arts and crafts, song, dance and drama are all a part of the Jewish cultural rennaissance created by Jews living in Israel as an independent people.

   There is no question in your mind that you are an American and that your political loyalty is unquestionably to the USA, but as a Jew you rejoice in the accomplishments of your brethren in Israel. Their cultural contributions as well as their spirit and pride enhance your life and make you a prouder American Jew.

b. An Israeli visitor joins the discussion and insists that there is no future to Jewish life outside of Israel. Every Jew who wants to remain a Jew should migrate to Israel where he can best express himself. He need not fear anti-Semitism; he need not fear the loss of his Jewish identity through cultural assimilation. The great Jewish contributions to civilization in the future will come from Israel. It is your obligation as a Jew to help rescue and rehabilitate the refugees from Europe and the Arab

countries. Sending financial contributions is not enough; you must come to Israel and help personally and directly by becoming an integral part of the whole effort to build the Jewish State.

c. Representing still another position, you resent this attitude by an Israeli—a citizen of a foreign country, telling you, an American—what you must do to be a good Jew. Desert America for Israel? Absurd! Being a Jew *does not* mean being a member of the *Jewish people*, it means being a member of the *Jewish faith*. You wish to observe that faith as a Conservative or Reform Jew. In Israel there is only Orthodox Judaism. You have no other tie to Israel than the fact that some of its citizens, perhaps the majority, are members of your religion, if not your particular denomination. A Jewish State is not necessary for the Jews to be religious, and Jews are only to be classified as a religion, not as a people or nation. You think the others, the American Zionist and the Israeli, are unworthy of the title Jew. They mention nothing about religion in their statements; they are concerned only with peoplehood, nationhood, etc. This is not Judaism. Judaism is a religion, and Jews in America are Americans of the Jewish faith and should have no special relationship to any other country.

Questions:

How has (can) Israel contributed to Jewish life in the Diaspora? Israel does not have a Reform or Conservative movement. Can the US Jewish community make a contribution to Israel by helping it create these religious movements? The Orthodox parties in Israel would object strenuously to such an attempt.

What cultural, educational and economic opportunities does Israel present to the Jews of the world?

What psychological effect (i.e., security—insecurity, status—lack of status, pride—shame, etc.) if any, has the following had on Jews outside Israel:

1. The struggle for the establishment of the State prior to 1947?
2. The Arab-Israel War of Independence?
3. The Sinai Campaign against Egypt?
4. The Arab boycott?
5. Israel's participation in the UN?

What Do You Think?

In view of the strategic importance of the Middle East in the Cold War, what effect can Israel have on the course of world events? As the only democracy in the Middle East, how can Israel serve the cause of freedom in a part of the world which has never known a non-totalitarian form of government?

What is the significance of Israel's efforts to give technical aid to the underdeveloped nations of Ghana, Burma, Ethiopia? What of the great disparity in the high standard of living of the Arabs in Israel as contrasted with the low standard of living in the neighboring Arab countries?

Can Israel, the Land of the Bible, the land of the Prophets, the birthplace of two of the world's great religions and sacred also to a third, make a unique contribution to the world as it did in ancient times?

In what specific areas can Israel make a significant contribution to civilization?

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* See also Bibliography, Section I.
† Can be used for High School.